

WATT'S GENERAL REMARKS ABOUT THE SUNNITES AND THEIR CREEDS (An Evaluative Study)

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Abstract: This article substantiates Watt's general remarks about Sunnities and their creeds followed by our evaluation. To him, the Sunnites are ninety percent of the Muslims in the world today. Then Watt's comparison and contrast of the Sunnism and undivided Christian Church of first ten centuries will be evaluated in this paper according to the original fundamentals of the Islāmics. The Summary of all these details is thus:-

Sunnite Creeds and their primary sources are safe and authentic. Maurice Bucaille, neophyte Muslims and some orientalists declare them authentic. 762 Qurānic derivatives of Iman (faith) and its nearly 70 branches indicate its significance in Islām. Pauline heretic belief regarding Jesus Christ's (peace be upon him) being God's son has been rebutted by justice-loving people. Moreover, Watt's objection on the Sunnites—No 'body' for religious matters—has also been evaluated. Likewise, Watt says:-

- “ (1) Gradually, the scholars started dealing, in mosques, with the problems of beliefs in the first century,
- (2) Then more formal legal and theological schools developed.
- (3) In Islām, theology seems to be a subdivision of law.
- (4) Many articles belong to religious law and not to theological beliefs.
- (5) The Sunnites are more orthoprax than orthodox.”

Then we have evaluated these five points of Rev. Watt.

Keywords: Watt, Sunnite Creeds, Maurice Bucaille, Neophyte Muslims, Orientalists and a Pauline creed.

1. Sunnites—The Mainstream Muslims

Rev. Prof. Emeritus William Montgomery Watt declares the Sunnites, the main body of the Muslims. He says:-

“The creeds translated in this book, with, the exception of the last, came

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from the main body of the Muslims, usually referred to as Sunnite (Sunnī) Islām. About ninety per cent of the Muslims in the world today are Sunnites, and the other ten per cent are nearly all Shi'ites of three different kinds".¹

Our evaluation of this extract is this that it comprises two sentences. In the first sentence, Watt has named the Sunnites as the main body of the Muslims of the world because:-

- i It is a statistical fact.
- ii And because our Holy Prophet(peace be upon him) has ordained his Ummah (community) to follow the Sawad-e-Azam i.e., the greatest body, saying:

“You ought to follow the overwhelming main body.”²

Likewise, this also, has been said by him:-

“You ought to follow my Sunnah (word, deed or approval) and the Sunnah of my Caliphs...”³

In the second sentence, Mr. Watt has described another reason for calling the Sunnites as main body of the Muslims and that is thus:-they are ninety per cent, to Watt, of the total number of the Muslims. And to Watt, the remaining 10% are nearly all Shi'ites and they are of the three kinds.

Our evaluation is this that this break-up seems to be right. However, in this afore-mentioned ten percent, the other false sects like Kharijites, etc., may be included though they are only a few in number. Moreover, though Rev. Watt has mentioned here, three kinds of Shi'ites yet there have been nearly fifteen to twenty six sub-sects of Shi'ites. For example Imam Abu Mansur Baghdadi has mentioned them 15 in his book.⁴ But Imam shahrastani has mentioned them as five main sects and twenty six sub-sects.⁵

(2) Comparison of Sunnites & Undivided Christian Church

2.1 The Sunnite Islām & its Creeds Compared and Contrasted by Watt:-

Rev. Watt compares and contrasts Sunnite Islām (Sunnism, to us) with the undivided Christian Church of the first ten centuries, saying:

- “1 Sunnite Islām is thus comparable to the undivided Christian Church of the first ten centuries, but there are also important differences.
2. One is that there is nothing equivalent to (a) the bishops and (b)

ecumenical councils of the church, and thus no body to give creeds an official status such as the Apostles' Creeds and the Nicene Creeds have in Christendom.

3. The Islāmic creeds formulate the beliefs of individual scholars or of groups of scholars".⁶

The analysis of the afore-quoted extract of Watt's book has already been rendered and it is this that this wording of Watt consists of three sentences. In the first sentence, he mentions one similarity of Sunnites with the undivided Christian Church of the first ten centuries, and then he mentions very important differences between them that:- (1)The Muslims do not have bishops. (2) The Muslims did not have any body like the ecumenical councils of the Church. (3) And thus the Muslims have no body to give creeds an official status such as (a) the Apostles' Creed and (b) the Nicene Creed of Christendom.(4) The Islāmic Creeds are beliefs of individual scholars or of groups of scholars.

And now the evaluation of these four points which is thus:- these four points of Rev. Watt's commentary on the Islāmic (Sunnite) beliefs are wrong and here are the arguments for their rebuttal:-

- (1) If the Muslims do not have bishops for officializing their creeds even then Islāmic creeds are more genuine and more authentic because they need no bishop. Islāmic Creeds are higher in status than the so called official but heretic and innovated creeds of Christendom. They are higher because their principles were revealed by Allah Himself, to the illumined heart of our Holy Prophet(peace be upon him) and then elaborated by our Holy Prophet(peace be upon him) himself. So it means that our beliefs are prescribed by our Allah (neither by bishops nor by ecumenical councils nor by Nicene council) and taught by His Holy Prophet. And the so called bishops are higher neither than the Holy Prophet(peace be upon him) nor than Allah the Most High.
- (2) After the prescription of Allah and preaching of our Holy Prophet, his Rightly Guided Caliphs safeguarded these beliefs for 30 years constantly and officially without any gap. Before the Caliphs, the Holy Prophet(peace be upon him) himself had preached for 23 years and explained to his Ummah. These beliefs only and specially were preached exclusively during the first 13 Makkan years of revelation.

In this connection an important book has mentioned characteristics of

the Makkan Suwar(chapters) of the Holy Qurān with this wording:-

- “ (1) That it (the Holy Qurān revealed in the Makkan period) attacked fully and outspreadingly against polytheism and idolatry...and discussed with them(polytheists)and argued in the same way against their misguided beliefs...which resulted from that idolatry e.g., denying the theology and predictions, denying the resurrection and denying responsibility and just award.
- (2) Then it (the Holy Qur’an) guided them rightly and wisely...towards Monotheism— faith in the Oneness of Allah, in His Godliness (Divinity), His Lordship (Mastership) and towards faith in resurrection, in responsibility and in just award”.⁷

It means that for twenty three years, the Holy Prophet(peace be upon him) preached in Makkah and safeguarded in Madina our beliefs and then for thirty years, his Caliphs safeguarded them officially. Thus, these beliefs were safeguarded for fifty three years constantly without break.

And then there is another point:- The Holy Prophet, himself, was the Head of the Islāmīc state. And likewise were his Caliphs. So the status of our creeds became official, rather sacred, authentic, peerless and divine not made by so late councils of Christendom.

And how cute the Caliphs were regarding the safeguarding of the teachings of the Holy Prophet(peace be upon him). Just look into these three examples:

1. When some of the hypocrites refused to pay the Zakat (the obligatory alms) or to deposit it with the *Bayt al-Mal*, the first Caliph of the holy Prophet(peace be upon him) decided to wage a war against them saying:

“By Allah, I will definitely wage a war against those who differentiated and segregated between Salah and Zakah (prayer and obligatory alms).”⁸

2. Likewise, at the time of the proposal regarding the binding (or editing) of the holy Qurān, he said: “Who is Abu Bakr to do a deed that was not done by his Prophet(peace be upon him)?”⁹ ^a

3. Likewise, the imposters were not allowed to change the belief of Khatm al-Nubuwwah (the finality of Prophethood) and waged a war against the imposters and their supporters.^b

Indifferently, the other Caliphs, also, did not allow anybody to change

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the preachings of the Holy Prophet(peace be upon him) regarding beliefs or practices i.e., orthodoxy or orthopraxy. Hence (Hazrat) Ali (R.A) fought against the Kharijites who were trying to change some of the beliefs.^{10 A}

However, the 1st council of Nicaea was in 325^{10B} AD. i.e., 325 years after (Hazrat) Jesus Christ's(peace be upon him) ascension to heavens. It means that there was a gap of 325 years. During this gap, there would have occurred many changes definitely in the beliefs of the Christendom. But there was no such gap but there was continuity of fifty three years for safety of the beliefs of the Muslims enshrined in the Holy Qurān and Hadith. Then, after the four Caliphs the Sunnite Imams, also, safeguarded the beliefs and their origins.

The prophetic traditions were safeguarded by the Muslim Umma (Community) w.e.f. the very beginning by these four means:

1. Memorizing Ahadith (Prophetic traditions or Hadith reports).
2. Acting upon them.
3. Mudhakarrah (causing one another to rehearse and memorize them)
4. Writing these prophetic traditions or Hadith reports.¹¹

The officialization of our beliefs was more authentic and more sacred than the officialization of the creeds of Christendom by the so called ecumenical councils of the Church etc. and instead of bishops, Islāmic world has different kinds of Imams, Khatibs, Muftis, Mujtahids, Shaykhs of Tafsir, of Hadith, of fiqh, Shaykhs of Islām, Mujtahid-al-Asr, Mufti Azam, Hujjatul-Islām and many other specialists of different disciplines whom the scholars of Christendom should know for the remedy of their misunderstanding if any.

2.2 Comments on Watt's More Views About Islāmic Creeds:-

According to Watt, the Islāmic creeds are the beliefs of: (a) individual scholars or of:- (b) groups of scholars.¹²

Our evaluation is this that this opinion of Watt is wrong. Our beliefs are not the beliefs of any kind of scholars. And we do not believe in the beliefs given by any scholar.

According to the teachings of Islām even the highest kind of scholar or theologian can't give creeds. He is not authorized for it. Even the holy Caliphs of the Holy Prophet(peace be upon him) were not authorized for giving beliefs but all of them are deemed to defend and elaborate the original revealed creeds given by Allah and elucidated by

His Holy Prophet(peace be upon him). The Holy Qur'an says:-

*(And, (O Glorious Messenger,) We have revealed to you the Glorious Reminder (the Qurān) so that you may explain clearly to people (the message and the commandments that have been sent down to them and that they may meditate.)*¹³

So it is quite clear that our beliefs are given neither by any scholars nor by groups of scholars but by Allah through His Holy Prophet(peace be upon him).

Yes what the scholars have done regarding the safeguarding of the Islāmic beliefs and Islāmic teachings is this that they have sacrificed their time, other resources and even their lives. Just look in to the punishments inflicted on the great Imams (religious and Jurist leaders) of the Sunnites who did not care for any opposition for defending Islām.

2.3 Preservation of the Original and Primary Sources of Islāmic Creeds:-

The Holy Qurān and the Holy Hadith are the original and primary sources of Islāmic beliefs. And these are very authentic, safe and dependable because they were safeguarded and preserved w.e.f. the very beginning without any gap. But the 4 gospels have many discrepancies and even contradictions. For example see, note and compare the first chapter of every gospel. And likewise, note the last wording of (Hazrat) Jesus Christ(peace be upon him)¹⁴ before his going to the skies.

2.4 Maurice Bucaille's Remarks About the Bible and the Qurān

In his book, Maurice Bucaille comments and shows the dubiety of the gospels and the authenticity of the holy Qurān:-

(a) Dubiety of Gospels:

1. "Unfortunately, the authors of the gospels were not eyewitnesses of the data they recorded. They were spokesmen who expressed data that were informations preserved by the various Judeo-Christian communities on Jesus's public life, passed down by oral traditions or writings which no longer exist today, and which constituted an intermediate stag between the oral tradition and the definitive texts."¹⁵
2. Then Maurice Bucaille says:

“...events (in gospels) were presented from each individual narrator’s point of view and the authenticity of the facts reported in many cases proved to be extremely dubious.”⁽¹⁶⁾

3. Then he says:

“...there are very important differences between it (the 1st Gospel) and the other three Gospels...”¹⁷

(b) Authenticity of the Qurān:-

About the authenticity of the Qurān, Maurice Bucaille says:-

“The Qurānic Revelation has a history (it means that the Gospels do not have such authentic history) which is fundamentally different from the other two. (The Old Testament and the Gospels). It spanned a period of some twenty years (exactly twenty three years) and, as soon as it was transmitted to (Hazrat) Muhammad (peace be upon him) by Archangel Gabriel, the believers learnt it by heart. It was written down during Muhammad’s (peace be upon him) life. The last recession (this word is wrong because the Holy Qurān was not revised but the Muslims were ordered by (Hazrat) Uthman(R.A) to recite the Holy Qurān according to its original Qurayshi dialect only in which it was revealed.) of the Qurān was effected under Caliph (Hazrat) Uthman(R.A) starting some twelve years after the Prophet’s death and finishing twenty four years after it. They had the advantage of being checked by people who already knew the text by heart, for they had learnt it at the time of the Revelation itself and had subsequently recited it constantly. Since then, we know that the text has been scrupulously preserved. It does not give rise to any problems of authenticity.

The Qurānic revelation follows the two revelations that preceded it (i.e., the Taurat and Evangel) and is not only free from contradictions to be found in the Gospels, but provides a quality all of its own for those who examine it objectively and in the light of science i.e., its complete agreement with modern scientific data. What is more, statements are to be found in it (as has been shown) that are connected with science: and yet it is unthinkable that a man of Muhammad’s (peace be upon him)time could have been the author of them...”¹⁸

2.5 Remarks of Some Other Neophyte Muslims About Muslims’ Faith and The Qurān.

These remarks may be seen in the book ‘Islām—The Religion of All

Prophets’.¹⁹

The following is one the remarks by Lord Headley al-Farooq (England):

“I am overjoyed to find that all my theories and conclusions are entirely in accord with Islām... I say ‘better Christians’ advisedly, because charity, tolerance and broadmindedness in the Muslims’ faith come nearer to what (Hazrat) Christ (peace be upon him) himself taught than do the somewhat narrow tenets of the various Christian churches.”²⁰

The other neophyte Muslim statesmen and diplomats are:-

1. Sir Abd Allah Archibald Hamilton (England)
2. Muhammad Asad (Austria)
3. Muhammad Alexander Russell Webb (U.S.A.)
4. Sir Jalal al-Din Lauer Bruton (England)
5. Muhammad Aman (Hobohm (Germany)²¹
6. Maryam Jamila, Formerly Margarrate Marcus (New York)²²

All these neophyte Muslims praise Islām, its tenets, creeds, its Prophet (Hazrat) Muhammad(peace be upon him) and its Qurān.

2.6 Opinions of Non-Muslims About The Holy Qurān:-

1 :- Unchanged:- The Qurān is unchanged to F.F.Arbutnot...²³ To Basanta Coomar Bose‘... there has been no opportunity for any forgery or pious fraud in the Qurān which distinguishes it from almost all other important religious works of ancient times...’²⁴

2:- Miracle:-

The Qurān is an outstanding evidencial miracle to H.A.R. Gibb²⁵, Ever-present Miracle to Harry Gaylord Dorman²⁶, Miracle in itself to Paul Casanove²⁷

2.7 Rev.Basworth Smith’s Views on Islām & Christianity:-

Rev.Basworth Smith, fellow of Trinity College, Oxford University delivered lectures in 1874 in the Royal Institution of Great Britain on Muhammad and Muhammadanism and said therein:-“...there are many questions about the details of (Hazrat) Jesus Christ(peace be upon him) that would remain (unanswered) questions only. But in Islām everthing is prominent. Here is no vagueness or mystry. We have history. We know about (Hazrat) Muhammad (peace be upon him) as much as we know about Luther and Milton. There is no mythology, nor fictitious stories nor

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supernatural events among the primitive Arab writers...None can deceive himself or others. Here is the full day-light which is covering everything and can reach everyone”.²⁸

2.8 Encyclopedia Americana About Testaments:-

The afore-quoted extracts of Mr. Watt are attempts to show the Sunnite (Islāmic) Creeds dubious and to show the creeds of bishops, ecumenical councils and Nicene creed authentic but he should have kept in his mind the mistakes of the Old Testament and the New Testament which have been pointed out by the truth-loving researchers of encyclopedias and have not been removed by such bishops or councils:-

(a) Encyclopedia Americana About O.T:-

Here, we are quoting firstly the wording of J.Philip Hyatt, Professor of Old Testament, and Director of Graduate Studies in Religion, Vanderbilt University, Nashville, Tennessee, under the heading of:-“Textual Criticism of the Old Testament” in Encyclopedia Americana:-

“...These features of the original languages of the Old Testament have helped to make errors possible in the transmission of its text...”²⁹ “... it is not difficult to realize why errors arose in this repeated copying by hand. (Then he mentions 6 reasons for errors). It can be proved that errors have slipped into the text...Errors are also obvious to the modern scholar in passages which do not make sense, even when read by one who has a thorough knowledge of Hebrew. ...careful studies have shown that the Masoretic manuscripts which have come down to us contain few significant variants”.³⁰

(b) To Encyclopedia Americana, 30,000 Variations in the N.T:-

“Variants:- Of the abundant variations and disagreements between manuscripts (John Mill in 1707 estimated them at 30,000) the vast majority are merely errors due to mistaken copings;(1)dittography...(2)homoeoteleuton...(3)haplography...(4)itacism...(5)...contraction of certain words...(6)the lectio continua...(7)...intentional changes introduced by scribes...(8)...the work of revisors...”³¹

(c) To E.A., Attributions of 4 Gospels to 4 authors are uncertain:-

“Modern scholars question these identifications (of 4 gospels) and point out that, for ancient books, attributions of authorship based on tradition are often uncertain. None of the Gospels names its author.”³²

(d) Discrepancies Among Gospels to E.A:-

According to the Encyclopedia Americana there are discrepancies among

the 4 Gospels as it says:- “This Gospel (4th Gospel) differs greatly in point of view and contents from the synoptics, and is addressed to a different milieu and set of problems...”³³

(e) Source of These Differences to E.A.:-

Encyclopedia Americana says:- “The basic source of all the material in the Gospels was the primitive Christian tradition about “all that Jesus began to do and to teach (Acts 1:1). Naturally, This (tradition) took different forms in different places and as presented by different witnesses. Moreover, the contents varied in form, as the “form critics” insist”.³⁴

2.9 Encyclopaedia Britannica About Testaments:-

(a) Types of manuscript Errors:-

‘Since scribes either copied manuscripts or wrote from dictation, Manuscript variants could be of several types:-(1)copying, (2)hearing, (3)accidental, or (4)intentional...These errors are named as Dittography, Haplography, Homoioteleuton... (5) errors because of the problem of the word’s division...(6) corrections of a manuscript either above the line of writing or in the margin (and also marginal comments) may be read and copied into the text and become part of it as a gloss”³⁵. These names of errors are identical to those in the Encyclopedia Americana.

(b) Causes of Variants:-

“Finally, the scrolls from the Judaean Desert, especially those from the caves of Qumran, have provided, at least, illustrations of many of the scribal processes by which deviant texts came into being. The variants and their respective causes may be classified as follows:- (1) aurally conditioned, (2) visual in origin, exegetical, and deliberate”.³⁶

(1) Conclusive Remarks:-

So it is clear from the references that the Testaments or the books of the Holy Bible are dubious but the Qurān the main source of the Islāmīc (Sunnite) creeds is not dubious even to Non-Muslims also, so Sunnite Creeds are more authentic than those of bishops or of ecumenical councils or Nicene Council.

(3) Importance of Beliefs and their authenticity in Islām (Sunnism):-

Islām (Sunnism) has given great importance to belief which is clear from the Holy Qurān and the Holy Hadith. Here we are giving the references of

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762 derivatives of Iman (faith) according to the Holy Qurān and more than seventy branches of Iman (faith) according to Hadith reports and verses which show the importance of beliefs. And these references are to show that Islām doesn't give importance to orthopraxy only but it gives more importance to orthodoxy, also.

(a) 762 Derivatives of Iman in the Qurān:-

The following details of 762 derivatives of Iman in the Holy Qurān show the importance given by it to the beliefs:-

- (a) The word Iman has thirty-five kinds of derivatives.
- (b) Each derivative has different numbers of its recurrence.
- (c) The total numbers of occurrences of all derivatives is 762.
- (d) This does not leave any chance of deficiency in describing the principles/fundamentals of Iman (faith).
- (e) A list of 35 kinds of these derivatives is given below:-³⁷

Sr. No.	Arabic	Anglicization	Times of Occurrence
i.	آمن	Amana	33
ii.	أمنت	Amanat	5
iii.	أمنتُ	Amanatu	3
iv.	أمتُّم	Amantum	10
v.	أمنَّا	Amanna	33
vi.	آمنوا	Amanu	258
vii.	تؤمن	Tumin	3
viii.	لَتؤمننَّ	Latuminunna	1
ix.	تؤمنوا	Tuminu	12
x.	تؤمنونَ	Tuminun	8
xi.	نؤمن	Numinu	13

xii.	لَتُؤْمِنَنَّ	Latuminanna	1
xiii.	يُؤْمِنُ	Yuminu	28
xiv.	يُؤْمِنُ	Yumin	2
xv.	لَيُؤْمِنَنَّ	Layuminanna	1
xvi.	لَيُؤْمِنُنَّ	Layuminunna	1
xvii.	يُؤْمِنُوا	Yuminu	18
xviii.	يُؤْمِنُونَ	Yuminun	87
xix.	أَمِينَ	Amin	1
xx.	آمِنُوا	Aminu	18
xxi.	الْإِيمَانَ	Al-Iman	17
xxii.	إِيمَانٍ	Imanin	18
xxiii.	إِيمَانًا	Imanan	7
xxiv.	إِيمَانِكُمْ	Imanukum	7
xxv.	إِيمَانَهُ	Imanahu	2
xxvi.	إِيمَانِهَا	Imanuha	3
xxvii.	إِيمَانِهِمْ	Imanuhum	7
xxviii.	إِيمَانِهِنَّ	Imanihinna	1
xxix.	مُؤْمِنٍ	Mumin	15
xxx.	مُؤْمِنًا	Muminan	7
xxxi.	مُؤْمِنِينَ	Muminina	144
xxxii.	مُؤْمِنُونَ	Muminun	35
xxxiii.	مُؤْمِنِينَ	Muminayn	1

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xxxiv.	مومنة	Muminatan	6
xxxv.	مومنات	Muminat	22
Grand Total			828

The Qurānic Philosophy is this here that it repeats a word according to its importance, so, if its importance is more, its recurrence, also, is more.

(b) 77 Branches of Iman (Faith) According to Hadith Reports and Verses:-

Here is a prophetic tradition on more than seventy branches of Iman, the translation of its original wording is:-

“Faith consists of seventy-odd branches, the finest of which is (affirming the Oneness of Allahu by) saying: ‘There is no God but Allah [*la ilaha illa Allah*],’ and the least of which is clearing trouble from the road. And Modesty is also a (significant) branch of Iman (faith).”³⁸

Imam Nawawi has said: Imam Abu Hatim b. Hibban said according to this Hadith that he, however, found that the total number of such branches mentioned in both the Qurān and Hadith, is 79.³⁹

Allama Ali Qari has described 77 branches and he has mentioned their names as well.⁴⁰

The commentators of Sahih Bukhari have summarized the contents of different books on this, saying that complete Iman consists of three parts:

1. Confirmation by heart (30 branches)
2. Confirmation by the word of mouth. (7 branches)
3. Confirmation by physical actions (40 branches)

Thus, the total becomes: 77 branches. The forty branches of physical actions are further sub-divided as below:

1. 16 branches pertain to our own bodies.
2. 6 branches pertain to our treatment with our relatives and family etc.
3. 18 branches pertain to society.

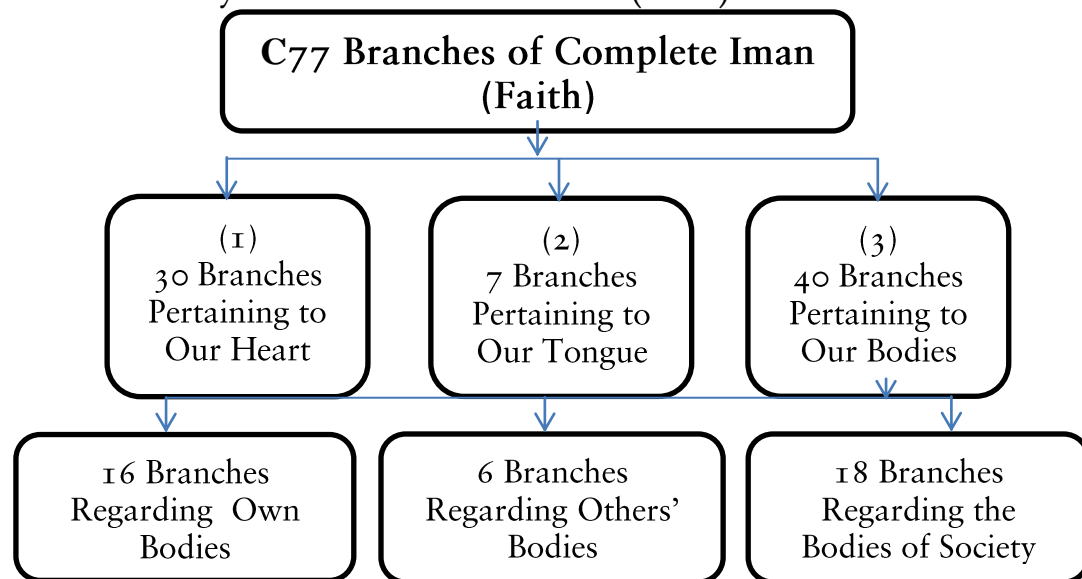
All these 77 branches of iman (faith) have been described with names in some Hadith reports as well as in commentaries on Sahih Bukhari, namely Umda al-Qari by Allama Ayni and Fath al-Bari by Imam Ibn Hajar

Asqalani. Some scholars have written seven volumes on Shuab al-iman (branches of iman).

A better collective note on this subject is in Fazail-e-Amal by Shaykh Muhammad Zakariya Kandhalwi⁴¹.

Here is a tree of these seventy seven branches of faith, making them easily comprehensible:

The Tree of Seventy Seven Branches of Faith (Iman)



Then, in the further break-up of each of these last three kinds of the branches of iman pertaining to our bodies all the kinds of the rights and etiquettes have been enumerated in the afore-mentioned book of Fazil-e-Amal and such other books of our ancestors. So such detailed are the branches of iman elaborated in the Qurān and Sunnah. So in reaction to the remarks of Mr. Watt regarding the comparison of the creeds of the Christendom and the Sunnites it is advisable to say that the present gospels and other holy scriptures, the original source of creeds of other religions stand in no comparison with these well-guarded and authentic records of the divine revelations and Prophetic traditions, because these gospels are the translations of translations and revised and changed editions having 30 thousand variants according to the extract of the Encyclopedia Americana which has already been quoted.

(c) Some Christian Beliefs not Original:-

The Christendom should know that the beliefs they deem officialised by

the Bishops or the ecumenical council are not their original beliefs preached by (Hazrat) Jesus Christ(peace be upon him). They were taught by his persecutor Paul, according to the book 'The Acts'—a part of the New Testament.⁴²

(d) Pauline Belief of Sonship, for Instance:-

Paul, sorry to say, afterwards, cheated the Christendom and led them astray by newly invented, heretic and false beliefs. For instance, The Acts, The New Testaments says about Paul:

“And straightaway he preached Christ in the synagogues, that he is the son of God”.⁴³

Dr. Ishtiaq Hussain Qureshi holds that Christendom opposed the true beliefs of the Gospel of Barnabas who was a faithful disciple of (Hazrat) Jesus Christ (peace be upon him). According to Christian historians, St. Paul introduced Greek paganism and some features of Mithraism into his interpretations of the teachings of Christ.⁴⁴

(e) Rebuttal of Pauline Creed by the Holy N.T. Itself:-

There are so many arguments even in the books of the New Testament that rebut the afore-mentioned creed of Paul, for example:-

- I. Gospel of Matthew tells about the genealogy, the family-tree or the preceding generations of the Holy Prophet Jesus Christ(peace be upon him) and his birth (whereas God or God's son as believed by the Christendom does not have any genealogy or birth):⁴⁵

Just look into the preceding wording of the Gospel of Matthew and the following verses that a holy personality:

- a) whose genealogy is written and
 - b) who got birth from his mother,
 - c) who was not present or existent before his birth in this world,
 - d) then how did he look after and administer the universe before his birth?
 - e) how was he the creator of the Universe before his own birth or creation?
 - f) then can he be entitled to be worshipped?
2. Jesus Christ was conceived in his mother.⁴⁶ (Can one be a God or God's son who is conceived in his mother's womb?)
 3. Jesus Christ (Our Master Isa) used to eat and he had flesh, bones, hands, feet and was touchable also.⁴⁷ (Can such a creature be a

- Creator or God? Does God stand and speak, being visible to general people?)
4. Jesus Christ used to feel like eating, hence he would eat. He cried also.⁴⁸ (Does God, also, eat any cry?)
 5. Moreover, he used to feel pain also.⁴⁹ (Does God also feel pain? Does God cry with a loud voice?)
 6. Then, St. Luke says: “saying, the son of man must be delivered into the hands of sinful men, and be crucified and the third day rise again”.⁵⁰ (So is God crucified? Was He dead for two or three days as mentioned in the afore-quoted verse?)
 7. And in the above-quoted verse the holy Prophet, (Hazrat) Isa(peace be upon him) has named himself as the son of man.
{So it means that he declared himself Ibn Adam (son of Adam) not God or His son.}
 8. The Prophet (Hazrat) Isa (peace be upon him) used to pray to Allah.⁵¹ (Does God also pray to anybody?) See the references.
 9. The holy Prophet (Hazrat) Isa’s (peace be upon him)Jesus Christ’s preaching was to worship God only and nobody else.⁵²
 10. The holy Prophet (Hazrat) Isa (peace be upon him) was a great worshipper and obedient to God and he used to pray to Him weeping and crying in tears. (Does God do these things?) See the reference.⁵³

(4) Another Comparison and Contrast of Early Christians & Early Muslims:-

Then Mr. Watt tells about a difference between the early Christians and the early Muslims in the para of the first page of his book Islāmīc Creeds. To him, the early Christians remained minority for a century or more. But the early Muslims were in majority, politically autonomous and supreme. So, the early Muslims didn’t need to have some further structure to deal with purely religious matters. The Muslims didn’t separate religion and politics.⁵⁴

Our evaluation of this para of Rev. Watt is this that all the sentences of this para are right except the second last sentence which is thus:- “Because the Muslim community had a political structure, no need was felt to have some further structure to deal with purely religions matters”. This sentence

Watt's G-Remarks About The Sunnites And Their Creeds

of Rev. Watt may raise a suspicion that because of being in majority and politically strong, the early Muslims or the Sunnites ignored their religious affairs and paid no special heed to them. So if Mr. Watt wants to give this impression then it is wrong because contrary to this impression, the Muslims had their Holy Prophet(peace be upon him) to preach, elaborate and preserve the beliefs and deal with all the religious matters in which political matters, also, were included and were, no doubt, deemed as religious matters. Then the pious Caliphs of the Holy Prophet(peace be upon him) , Imams, Scholars and whole body of his followers followed his Holy Sunnah and thus preserved all the religious principles pertaining to beliefs and practice or deeds. It has already been elaborated in this article.

Moreover, it is a merit and specialty or characteristic of Islām and the Muslims that they did not separate religion from politics. Its benefit was that the politicians served the religion and the religion kept them on the right path. It was a better technique for preserving the religion, by the rulers who were guided by Shura (a kind of Supreme Council) consisting of very pious and scholarly eminent persons.

And the cause of this Shura were these verses:-

(1) *(and consult them in (important)matters.)*⁵⁵

(2) *(...and their (Muslims') decisions are made through consultation...)*⁵⁶

So according to these verses the Muslim Caliphs appointed a counselling body consisting of the topmost scholars and other specialists who kept the rulers on the right path.

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